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FOR

WOMAN.

A Union Magazine.

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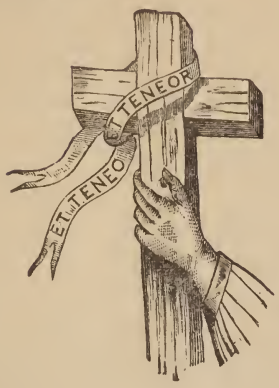
Woman's Work for Woman.



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THE OUTLOOK OF MISSIONS.

LEAVES—BLOSSOMS—FRUITS.

Three small missionary societies, the vanguard of the Church, were the sole representatives of Protestant Christianity to the world of heathen during most of the seventeenth century. These were: the Danish mission to the Coromandel coast, the mission of the Moravians in Greenland, and the English Society for the Propagation of the Gospel, whose work was chiefly directed to the North American Indians. It was the faint green of the early spring. In the year 1789 a young man, William Carey, arose in a meeting of Baptist ministers in England, and proposed that they consider "the duty of Christians to attempt the spread of the gospel among heathen nations." He was quenched by the sharp rebuke of one of his seniors in the ministry, a rebuke to which the meeting consented: "Young man, sit down. When God pleases to convert the heathen, He will do it without your aid or mine." A few years later, when it was proposed to the General Assembly of the Church of Scotland that they should establish a foreign mission, the design was treated as "not only unnatural, but revolutionary." One clergyman said: "It reverses the order of nature; men must be polished and refined in their manners before they can be properly enlightened in religious truth." So slumbered the Church of God, unmindful of its marching orders, "Go

preach the gospel to *every creature.*" But while it slept God was working; working with great armies on bloody battle-fields, working in the offices of great commercial companies and in the cabinets of royal governments, taking down "the bars of iron, unloosing the gates of brass," exalting the valleys, making low the mountains and hills, making the crooked places straight and the rough places plain; opening a highway among the nations for the advance-guard of His Church to the conquest of the world.

The "fullness of time" had come for the onward movement. The Church of God awoke. Slowly she buckled on her armor, and began in earnest the mighty, as it seemed the almost impossible, work of evangelizing the world. One after another the various branches of the Christian Church fell into line; first the English Baptists in 1792, then the Independents, then the Scottish missionary societies, and a year later the Netherlands; so that the beginning of the nineteenth century saw seven missionary societies in the field, supporting about one hundred and seventy missionaries, one hundred of whom were connected with the Moravians. In 1800 there were about fifty thousand converts from heathenism among all the nations at that time accessible to the missionaries of the Cross; and the total sum contributed for the support of missions by the whole of Christendom amounted to about $250,000. It was the time of *blossom.* Since then eighty years have passed; and now from the mount of vision we ask, "Watchman, what of the night?" The answer is all aglow with the coming of the day. The seven missionary societies have increased ten-fold, numbering seventy in Europe and America alone. To these must be added a considerable number of missionary societies in lands formerly heathen, composed of Christians won from heathenism, and supporting agents of their own. The one hundred and seventy missionaries have increased to twenty-four hundred Europeans and Americans ordained for the service, besides thousands of ordained native preachers, of whom there are sixteen hundred in the East Indies and as many more in the South Seas; upwards of twenty-three hundred native assistants, catechists, and teachers, exclusive of female missionaries, lay helpers, and colporteurs of the Bible Society, and the thousands of voluntary Sunday-school teachers. Eighty years ago there were fifty thousand converts; to-day there cannot be less than one million eight hundred thousand, the year 1878 alone showing a gain of sixty thousand souls—a number larger than the gross total at the beginning of the century. The $250,000 contributed eighty years ago may be contrasted with $6,250,000 the last year. The missionary-schools in the same period have grown from seventy to twelve thousand, with four hundred thousand scholars, among whom are hundreds

of native candidates for the ministry. At the beginning of the present century the Bible existed in about fifty translations, with a circulation of five million copies. To-day it has been printed in at least ten hundred and twenty-six languages and dialects, and the circulation is one hundred and forty-eight millions. As an outgrowth of this work of Bible translation, the languages of heathen nations have been formulated; so that we have now grammars and dictionaries of every known language and dialect, except a few in Africa and the South Seas. What an amazing impetus is this to missionary effort in the education of the natives and the creation of a Christian literature in lands of darkness!

It is but twenty years since the doors were opened for work among the secluded women of Oriental zenanas and harems. Christian women have awakened to the Master's call as it sounded from the weariness and helpless debasement of sister womanhood in its prison and its chains. To-day there are at least twenty-one women's missionary societies in America and Great Britain, besides one in Berlin, whose combined annual receipts represent about $3,000,000. These societies are from all denominations, and they are accomplishing a work from its very nature impossible to other organizations, because of the seclusion of women, which is the almost universal custom of heathenism. They are reaching ladies of rich and noble birth in their closed zenanas, reaching them by missionaries of their own sex, who alone can have access to them; and they are reaching the poorer women and children of the towns and villages through the schools they have established. Female physicians, too, are finding in heathen lands the most blessed development of their life-work as the result of a medical education. They go to their poor, suffering sisters with healing for both body and soul at a time when weakness and pain make the sufferer more than ever responsive to words of sympathy and cheer, and Christ enters the open door with them. This is to-day's record of gathered *fruits*.

WHAT IS THE OUTLOOK FOR FUTURE HARVESTS?

"*There remaineth yet very much land to be possessed.*" What are the facilities for doing it? First, the world has within a few years grown curiously smaller, so that our heathen brothers and sisters are knocking at our very gates; some of them have even come within the doors. Railroad, telegraph, and steam transit have brought the inhabitants of the world very near together; we know its peoples better; it is easier to reach them. We are feeling the "one blood" of the nations coursing through our veins; the world is tending to unity. Exploration and discovery are opening highways and creating bonds of sympathy with unknown,

or long-forgotten, nations. Missions, no longer despised or at least regarded as chimerical, are recognized by governments and statesmen as factors in modern civilization. They have political and commercial bearings which can no longer be ignored or treated with disdain. They are telling also on social life and promise in those lands which are slowly emerging from darkness. The awakened natives, no longer satisfied with the smallness of the beginning, are calling for schools of higher grade. They are reaching out their hands for the appliances of civilization. The years of education among the lower strata of society are beginning to tell in the upheaval of the masses to some extent. The leaven is at work, it is slowly permeating and pervading heathendom. The nations are asking for improved appliances in agriculture, in trade, in the comforts of life. Hinduism is being undermined, and in many cases torpid souls are awakening, and are showing hunger and thirst for the bread and the water of life. A famous Hindu, the founder of the Brahma Somaj, recently made the remarkable confession: "Our hearts are touched, conquered, overcome by a higher Power. And this Power is Christ. Christ, not the British government, rules India. No one but Christ deserves the precious diadem of the Indian crown, and *He will have it.*" This is in India; and in China the prospect is not less encouraging; Confucius and Buddha are trembling in the presence of Christ, while Mohammed is "the sick man of the East."

The great questions of foreign missions are beginning to be as to the best methods of organizing, training, and supporting native churches and their pastors. Branch missionary associations are forming in heathen lands, among converts rescued from heathenism. We are proving the fallacy of the remark made by the member of the Scottish Assembly: "Men must be polished and refined in their manners before they can be enlightened in religious truth." We are demonstrating, not that education and refinement prepare the way, but that Christ must enter first, and civilization will follow in His footsteps. Thus far for the outlook. And now when the Israel of God must "go up to possess nations greater and mightier" than itself, "cities great and fenced up to heaven," and we say, "Who can stand before these Anakim?" let us remember "it is the Lord our God who goeth ever before us," and our going is of His own leading and in the fulfillment of His own purpose. What a power, what a strength there is in the decrees of God! Working under them, there can be no possibility of failure. Error, superstition, and idolatry must fall before Him. He has told us so; and the church works in the full knowledge of this purpose when it works for the salvation of the world. A mighty motive—the work is of "man's intention, because it is God's intention." Even now

the ground is mellow with the coming of the spring. The "precious seed," sown through the long years of sleeping over the whole heathen world, lies dormant but for a little while. The Holy Ghost shall descend upon it with mighty power, and the whole earth burst forth into Eden bloom and beauty, ready for the coming of the Lord. "Even so come, Lord Jesus."

[The statistics in this article are taken from Professor Christlieb's recent book, *Protestant Foreign Missions*, a noble work which should be read and pondered by every lover of missions.]

NATIVE MISSIONARY SOCIETY IN MADAGASCAR.

It is one of the cheering proofs of the prosperity of the native churches in Madagascar that they have their own Missionary Society, managed by their own people, and supported by their own contributions; the work of which is being carried on with much success.

The Society was started about five years ago, and early in 1876 they sent out two missionaries to a wild heathen tribe, who soon got suspicious of them, and drove them away. The missionaries feared that this would break up the Society; but no, they met again a year after, and decided to send two more. Mr. Richardson of the London Missionary Society accompanied them in their journey to the west of the island. They found the people very barbarous, and many of them drove them from their towns. At last among the Tanosy they met with a chief named Radobo, who welcomed and promised to protect them, and with him they settled down. Mr. Richardson continued his journey to the coast, where he was set upon by a number of savages, who murdered one of his attendants, robbed him of everything he had except the clothes he stood up in, and threatened his own life. With only one lad he had to take the journey of 500 miles back to the capital, under the heat of the tropical sun. Meanwhile the native missionaries remained under the protection of Radobo, and for some months all went on well, and the prospect looked very encouraging.

But the jealousy of the neighboring tribes was aroused, and Radobo found himself exposed to their attacks in consequence of the support he was giving the mission. Shots were fired into the town, and several were killed. "We will give you to the dogs," was the threat to the missionaries themselves. They stood their ground bravely, but at last were obliged to leave, and thus the second attempt to establish a mission failed also.

It is greatly to the credit of the Malagasy that they were not disheartened. Another band of missionaries offered, and it was determined to send them to a remote district, southeast from the

capital. At the dedication service held July 11, 1878, the Prime Minister of Madagascar was present, and delivered a most excellent address. "As Prime Minister of Madagascar," he said, "I have no business here, but as a man loving the Lord Jesus Christ, and desiring to promote His kingdom, I have as much right as any of you." He spoke of how he had once gone to that same district in a war, in which ten thousand of the people were killed. Then turning to the missionaries he said, "It is not on an errand like that that you are going now, but to bring those people to know Jesus Christ and His salvation. Do not threaten them. Remember how Christ bore with the ignorance of His hearers. He threatened not, nor was He easily angered. Gentleness and meekness were His method of winning them to Himself. Let such be your practice." Then turning to the congregation at large, met as they were in the Memorial Church, built on the rock from which the martyrs had been hurled, he said, "Years ago there were gathered on this spot some officers of the kingdom, and my father among them. They had come to carry out the sentence of death upon the Christians. My father saw in the company of the martyrs a girl, fourteen years of age. 'Take that child away,' he said; 'she is a fool.' 'No, sir, I am no fool,' she answered, 'but I love the Lord Jesus Christ; throw me over with the rest.' 'Take the child away,' my father said the second time; 'she is a fool.' Again she answered, 'I am no fool, I love the Lord Jesus Christ; throw me over.' If a girl in those dark times could give her life for the love of the Saviour, shall we hesitate to give of our substance to send the missionaries to the heathen?" The speech of the Prime Minister was received with the greatest enthusiasm, the audience again and again clapping their hands for joy.

The mission thus inaugurated has been remarkably successful, and 70 congregations have already been gathered.—*Stanley Pumphrey, in the Friend of Missions.*

TEXTS FOR THE NEW YEAR.

"Which hope we have as an anchor of the soul."

"God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound unto every good work."

"My God shall supply all your need, according to His riches in glory by Christ Jesus."

"My grace is sufficient for thee, for My strength is made perfect in weakness."

"Hath He said, and shall He not do it? hath He spoken, and shall He not make it good?"

Messages from the Field.

MRS. TRUE, TOKIO, JAPAN.—"Letters from Kanazawa give hopeful views of matters there. The Winns are not *sure* of staying, but the signs are in that direction. They are cheerful and enthusiastic in the work. Deguchi San and O Hatsu San write often and report their work as hopeful. I send you a programme of a meeting held here last week. There were crowds of listeners, some say five thousand at one meeting The native Christians planned and managed it—they and we hope for much good from it."

MRS. SCOTT, WOODSTOCK, INDIA.—"You will wish to know the state of our school in spiritual things. We have had much to cheer us. There has been much interest among the girls during the year. Several give good evidence that *the great change* has taken place in them. Two have come to the table of our Lord; others are waiting until they go to their friends before they make a public profession of their faith. I am more and more impressed with the feeling that this school is an important and a legitimate work of our church. It has been a great pleasure to have so many of the missionary children, and to hear the expressions of friendship and confidence of their parents. We have now *fourteen* children of our own mission, besides *two* belonging to other missions."

MISS NOYES, CANTON, CHINA.—"I have been arranging pictures to-day on the walls of the rooms (in the new school building)—a large picture of Jesus blessing little children in the large school-room, and one of the Saviour in the Garden of Gethsemane in a little room at the end of the veranda used for prayer-meetings for 'two or three,' or for any of the girls when they wish to be alone. I feel as though I should like to ask every one who has been interested in the school in the past to pray more earnestly than ever that it may be far more abundantly blessed in the future than it has been in the past."

ANNE SCOTT DUFF.

JUST before Dr. Chalmers ordained Alexander Duff to his great life-work, he was married to Anne Scott Drysdale, of Edinburgh. Never had missionary a more devoted wife. Sinking herself in her husband from the very first, she gave him a new strength, and left the whole fullness of his nature and his time free for the one work of his life. She worthily takes her place among those noble women, in many lands of the East, who have supplied the domestic order, the family joy, the wedded strength needed to nerve the pioneers of missions for the unceasing conflict that ends in victory.

Next to the life hid with Christ in God, Duff found solace and inspiration in his wife. From her quiet but unresting devotion to him, and his excessive reticence regarding his most sacred domestic feelings, many failed to appreciate the perfection of her service not merely to her husband but to the cause for which he sacrificed his whole self. But it was not till the hour came for the missionary and his wife to part forever here below that the value of Mrs. Duff to his work, as well as to himself, could be fully realized. After a brief illness, tenderly nursed by her husband and children, Anne Scott Duff was taken home early in the year 1865. Those who, out of her own home, knew Mrs. Duff best, were the Bengalee Christians of Cornwallis Square. When the news of her removal reached them, their sorrow found expression through their minister, the Rev. Lal Behari Day, from the pulpit of the mission church. The testimony vividly shows the influence which Mrs. Duff exercised over the whole career of her husband. The preacher declared that he had not seen "a more high-minded and pure-souled woman, of loftier character or greater kindliness. Her distinguished husband was engaged in a mighty work, and she rightly judged that, instead of striking out a path for herself of missionary usefulness, she would be doing her duty best by upholding and strengthening him in his great undertaking. Mrs. Duff rightly judged that her proper province was to become a ministering angel to her husband, laboring in the high places of the field, who had to sustain greater conflicts than most missionaries, and therefore required more than most men the countenance, the attention, the sympathy, and the consolations of a loving companion. And it is a happy circumstance for our mission and for India at large that Mrs. Duff thus judged. The great success of the memorable father of our mission is owing, under God, doubtless to his distinguished talents and fervent zeal; but it is not too much to say that that success would have been considerably less than it has been had his hand not been strengthened and his heart sustained by the diligent and affectionate ministrations of his partner in life."

And the venerable missionary wrote to his son, soon after his bereavement, the following touching words: "Now my faithful, loving spouse—my other half—who sustained and cheered and comforted me, and was herself not merely the light of my dwelling, but my very house itself; your precious mother, who so fondly nursed and cherished you, ever ready to deny and sacrifice herself if she could only minister to your comfort and joy and happiness—she, too, is gone. She is not, for God hath taken her, taken her to the temple above, to serve Him and enjoy Him forever there."—*Life of Dr. Duff.*

ALL!

A NEW YEAR'S THOUGHT.

God's reiterated "ALL!"
O wondrous word of peace and power!
Touching with its tuneful fall
Each unknown day, each hidden hour,
Of the coming year.

Only *all* His word believe,
All peace and joy your heart shall fill,
All things asked ye shall receive;
This is thy Father's word and will
For the coming year.

"*All* I have is thine," saith He!
"*All* things are yours," He saith again!
All the promises for thee
Are sealed with Jesus Christ's Amen,
For the coming year.

He shall *all* your need supply,
And He will make *all* grace abound;
Always all sufficiency
In Him for *all* things shall be found
Through the coming year.

All His work He shall fulfill,
All the good pleasure of His will,
Keeping thee in *all* thy ways,
And with thee always, "*all* the days"
Of the coming year.

—*Frances Ridley Havergal.*

PRAY FOR THE MISSIONARIES.

. . . Oh, you cannot realize how much we all need the prayers of God's children in more favored lands! I have heard some say that they imagined missionaries must be better and holier than other people, but I confess with shame and sadness that we are "of like passions with other men." But this is not all, though this alone should be quite sufficient reason why we should be prayed for. In addition to our own inherent sinfulness and frailty, we are placed in a country, among a people, where the very atmosphere is vile, and the more we go among them the more we are forced to breathe corruption. It takes some time to realize the fact, but eventually we discover that we are losing moral tone. The daily sights and sounds to which we are exposed become familiar, and after a time we cease to be so shocked at what formerly would have made us blush for shame. Can you imagine it? But even this is not all; for something like this you can find within your own cities,

if you look for it. Not only are we forced to breathe a corrupt and tainted atmosphere, not only are our own moral and spiritual constitutions weakened by constant contact with evil, but—and here I could almost cry aloud with pain—we have nothing to counteract these influences, none of the many external aids which you so abundantly possess.

You have your church services, your society meetings, your Christian social fellowship; when you have been where you see and hear evil, you can come back and rest and refresh and strengthen yourself by seeing and hearing what is good and pure and holy. What have we? We go out among the heathen; we are met on every side by what is impure and unholy; if we are faithful, we are wearied by our repeated (and apparently hopeless) efforts to stem and turn the tide of wickedness. We come home tired out, often discouraged; and are met at home by the same things from heathen servants, in a more disguised form, and have to be constantly on the watch to preserve our children from secret and insidious contamination. What have we in society? Some of us have at times been in stations where there was not *one* fellow Christian to speak to! And even where things are not so bad, the conditions of Indian life and society make frequent meetings and intercourse difficult, if not impossible, unless one had the time to devote one's self to that object.

What is there to raise our flagging spirits? You may say we have the Bible, private and family prayers, Sunday (and in most stations also weekly) services, and, above all, the presence of the Holy Spirit. Ah! if we had not these, where indeed should we be? But I do not need to tell you, who must know something of human weakness, that all the depressing, corrupting influences I have been speaking of have this very effect, that they rob us of the strength and refreshment which we might and ought to derive from our spiritual privileges. And therefore it is that we need the presence of the Spirit; and when we are too weary, mayhap too cold, to invite Him ourselves, we need *your* prayers to invite Him for us. Pray for us, therefore, my sisters, earnestly, unceasingly, for we are growing parched and thirsty, and may the Spirit teach you *how* to pray!

MRS. J. H. MORRISON.

DEHRA, INDIA.

A LADY from Washington, D. C., writes: "We have organized a woman's missionary prayer and conference meeting, to be held every Tuesday at 3 P. M., in the parlor of the Young Men's Christian Association building, corner of D and Ninth Streets. Please inform any one interested in the cause, who may visit the city, of this fact, and that we would be happy to see them then and there."

GRACE AND MONEY.

THE blind pastor of Fort Green Church, New York, said, when giving in the report of his church to Presbytery: "Our two principal wants are grace and money." This sums up in brief the wants in our missionary work. We want the grace and the Lord wants the money. Here is an opportunity for a most advantageous exchange. True, the gifts of God cannot be purchased with money, but has He not said: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall* not *be room* enough *to receive it*"? If we have not received the blessing, if our zeal has not been quickened, our love increased, and our faith strengthened, it must be because we have not brought *all* the tithes into the storehouse. The blessing is conditioned, and if we have not complied with the conditions, we have no right to expect that God will fulfill His promise. And if to the tithes we add our free-will offerings; if we honor the Lord with our substance, and with the first fruits of all our increase (again that little word *all* must not be overlooked), the plentiful barns and bursting wine-presses will also be included in the blessing bestowed upon us—temporal as well as spiritual prosperity. But too often the Lord's portion comes off the wrong end; instead of giving Him the first fruits, He gets only the gleanings, and probably not all of them. We first look out for ourselves, supply all our wants, real and imaginary, then should there be anything remaining, a fraction of it goes into the Lord's treasury. What an insult to the Lord who bought us, and before whom our solemn vows of consecration were recorded!

In the olden times, when God talked with men and His servants walked before Him with perfect hearts, every firstborn son belonged to the Lord; the firstlings of every flock and herd if unblemished, the first fruits of every season, and the first sheaves of every harvest, were faithfully and gladly offered to Him. All Israel learned to know that only thus could they insure their own prosperity.

An old Hindu woman in Madras, India, thus tells her experience in this matter of giving and getting: "The Lord began to bless me just as soon as I began to give Him something. The first time I went to the church where He is worshipped I gave Him my money, and He has blessed me ever since. The first thing I do on Monday morning is to get my money for the next Sunday and put it up high where I can see it all the week, and nothing would make me touch it. If I

wanted change ever so much, I would not touch that; it is for the Lord, and it belongs to Him all the week. We must always keep something ready in the house for the Lord."

This poor Hindu began at once to practice in her new faith the lesson she had learned in her heathen worship, but, as she soon found, with a very different result. The great enemy of souls, in building up any system of heathen religion, makes offerings the corner-stone, well knowing that only thus can he make sure of a lasting superstructure. He has not been a student of human nature ever since the fall without learning to understand the power giving has upon the affections, the strong bond it establishes between the hearts of those who give and the object for which they give.

When Hannah brought her long desired and prayed-for Samuel, and presented him to the Lord, her glad exclamation was: "My heart rejoiceth in the Lord. . . . Neither is there any rock like our God." How strong her faith, how full her heart of love and joy and peace, and how she rejoiced in hope of the glory of God—all because she had brought the child Samuel to Him. And not only were her graces quickened and her soul made thus to rejoice before the Lord, but when she returned to her lonely home God gave her other children for the loan she had lent to Him.

Might it not be well for each individual Christian to make an inventory of the treasures he has laid up in heaven—an estimate of all the capital he has invested in stock for eternity—and then compute just how much, in the way of a blessing, he has a right to expect according to the Divine specifications? Such an investigation of our soul's accounts would fill many of us with shame and confusion of face, and reveal to us the secret of the spiritual coldness and deadness over which we mourn.

Long has God waited to be gracious, and still He waits. Why is this? Are we not withholding that which He has commanded us to bring to Him? It may not be our money, for it is not that alone we are to tithe; it may be our time—possibly a firstborn or an only child, which our selfish hearts cannot give up; or it may be some talent that has not been put to the exchange. Let inquisition be made, that if our hearts, like the camp of Israel, have within them an Achan's tent, where unlawful treasures are hidden, they may be searched out and brought to the Lord. There is not a gift or attainment we possess that cannot be used for God's glory, if we lay it upon His altar, for still, as of old, the altar sanctifies the gift, and in its measure sanctifies the giver also.

Never since the Son of man was lifted up on Calvary has there been a louder call for approved workmen in the vineyard of the Lord than sounds in our ears. The beautiful feet of the messen-

gers, shod with the preparation of the gospel of peace, tarry only for the gold and the silver to speed them "to every nation and kindred and tongue and people." The Church is verily guilty in this thing. When will her faith be equal to taking God at His word? J. M. H.

THE WEEK OF PRAYER.

A YEAR ago there was held in the Assembly Room, 1334 Chestnut Street, under the leadership of this Society, a series of noonday meetings all through the week of prayer. It was an experiment. Some doubted the wisdom of the plan, but God set His seal upon it from the first. Each day the interest grew, and the influence of those sacred hours has been felt all through the year. With no hesitation, therefore, now we invite all who can to join us in these special services from twelve to one o'clock, beginning Monday, January 3. On Thursday afternoon there will be an additional meeting at three o'clock, when missionaries will be present. The following are the subjects suggested for the meetings:

MONDAY.—Thanksgiving for the wonderful blessing of God on the work of Foreign Missions during the year, and prayer for a yet richer outpouring of the Spirit in the year to come.

TUESDAY.—Prayer for parents and teachers, and all who have to do with the young, that they may be led by the Spirit to arouse and maintain in those under their care interest and zeal for the conversion of the world to Christ.

WEDNESDAY.—Prayer for the conversion of all nations.

THURSDAY.—*Morning.* Prayer for the work of women especially in heathen and Papal lands, that it may be done wisely, patiently, hopefully, with entire consecration, from love to Christ and desire for His glory alone.

Afternoon. Prayer for missionaries and their children, in the peculiar trials and difficulties which they must meet, and in which they need the special presence and aid of the Holy Spirit.

FRIDAY.—Prayer for a blessing upon missionary publications at home, and upon the use of the press in heathen countries for spreading the translated Bible, that the Spirit may accompany every printed, as well as spoken, message.

SATURDAY.—Prayer that the churches at home may be thoroughly awakened to see what God is doing by His Spirit among the nations of the earth, and to ask what He would have them do as co-laborers with Him in this work.

To our fellow helpers at a distance we would propose that Thursday be observed by them as a special day of prayer. When an auxiliary meeting is not practicable, surely those who love the cause of missions might meet by twos and threes in the quiet of their own homes to plead for a new blessing on the work of the new year. Let there be a real family gathering on that day—the children of one Father coming into His presence with thanksgiving, owning their entire dependence on Him, and asking how their service may redound most to His glory.

With this end in view a leaflet, entitled "*And the Women also remembered His Words*," has been prepared and sent to each auxiliary, through the presbyterial secretaries.

Home Gleanings.

THE Eighth Annual Meeting of the Woman's Missionary Society in connection with the Synod of Tennessee occurred on October 15, 1880, in the chapel of the Second Presbyterian Church of Knoxville, Tenn. The chapel was made beautiful with flowers and mottoes. At 9.30 A.M. the exercises were opened by a beautiful chant, sung by the choir. This was followed by devotional exercises, conducted by the President, Mrs. C. J. McClung. Miss Ella Locke extended a cordial welcome to the large assembly of ladies. This was responded to by Mrs. Wm. Doak, in a happy manner. The roll call showed that twenty-two societies and four bands were represented. The reports were full of interest, especially those of the bands.

In the afternoon reports were received from corresponding delegates from sister societies in the city. Mrs. L. R. Janes, of New Market, read an original poem, entitled "The March of Missions." This was followed by Miss Loring's address, which was the event of the day, and was listened to with deep interest. The President addressed a few stirring words to the members of the society, and with a prayer the meeting closed. The reports show $495 72 contributed during the year for Foreign Missions; most of it for the support of Mrs. T. T. Alexander, of Japan. This is a gain of $281 82 over last year.

In the evening Dr. Lowrie of New York addressed a large audience in the church in behalf of woman's work. The hospitality shown to the ladies in attendance upon the meeting was warm-hearted and abundant. Gratefully we raise here our Ebenezer. Cheerfully, courageously we begin the work of a new year.

SOPHIE M. CUNNINGHAM, *Secretary.*

THE secretary of the Presbyterial Society of Jersey City writes: "The resumé of our year's work fills us with joy and gladness. Every auxiliary reports progress. More money has been raised than ever before, with the exception of the Centennial year, when it was but very little in advance of the present."

ONE of the officers of the Wellsboro' Presbyterial Society writes of having travelled all day through the rain to attend a meeting of the auxiliary at Coudersport, Pa. She says: "The warm welcome given us was a sure guarantee that our trip was not in vain. We found the Coudersport auxiliary fully alive to the work."

FROM Brandt, Pa., an officer writes: "We have a flourishing little society, and I attribute its success in a great measure to the influence of one copy of *Woman's Work.*"

A VOICE FROM ONE GONE HOME.

THE name of FRANCES RIDLEY HAVERGAL awakens in the hearts of many on both sides of the Atlantic a thrill of gratitude for the helpfulness and comfort of her strong words and sweet songs. The memorials of her life, gathered by her sister and published a few months ago, are not only beautiful and touching in themselves as telling something of the inner life of this child of God and her great personal power over those about her, but even more are they calculated to give spiritual encouragement and help of the best kind to those who need them. One could scarcely rise from the reading of this book without feeling faith strengthened, zeal rekindled, love to God and man deepened, and a renewed desire to live a life as "unspotted from the world" as the one here pictured.

A striking feature of Miss Havergal's spiritual character was her constant, profound, and prayerful study of the Bible. She did indeed bring out of it "things new and old," and she must have made the blessed Book a fresh and delightful field for investigation to many a Christian. Out of this treasure-house came the strong and beautiful thoughts which she clothed, sometimes in poetry and sometimes in prose, and sent forth to strengthen and cheer her fellow pilgrims on the heavenly journey.

And now there comes to us another voice from this servant of God, who, "being dead, yet speaketh" such joyful, helpful words to us all. It will be long before the echoes of this voice will cease to sound in the service of the Master so loved and honored on earth, so worshipped and glorified, we doubt not, in heaven. "*My Bible Study*" is a collection of *fac similes* of postal cards sent weekly to the family of a dear friend by Miss Havergal, after a visit paid to them, during which the BOOK was much studied and enjoyed together. These cards contain texts, with suggestions of truths wrapped up in them, and references to other texts throwing light upon them. One could not read them with any profit without the Bible close at hand and frequent turning of its pages; but thus read, they overflow with beauty as well as comfort and help to the soul. They could be made still more useful by following out the courses of thought indicated, and tracing the lines branching off through other parts of Scripture, gathering up along the way whatever could be found under the leading of the Holy Spirit.

The book is very tasteful in its exterior, and has a wood-cut of Astley Church, rectory, and church yard, all so closely associated with Miss Havergal in her life and in her death. There are also some very beautiful verses written by "B. M." in memory of Miss Havergal. We believe the book is not yet for sale in this country,

but it will be soon by the Presbyterian Board of Publication, at 1334 Chestnut Street, Philadelphia. P.

AN OLD MISSIONARY HYMN.

AUTHOR UNKNOWN.

Once more! Our God, vouchsafe to Shine:
Tame thou the rigour of our Clime.
Make haste with thy Impartial Light,
And terminate this long dark Night.

Let the transplanted English Vine
Spread further still: still Call it Thine.
Prune it with Skill: for yield it can
More Fruit to Thee the Husbandman.

Give the poor Indians Eyes to see
The Light of Life: and set them free;
That they Religion may profess,
Denying all Ungodliness.

From hard'ned Jews the Vail remove,
Let them their Martyr'd *Jesus* love;
And Homage unto Him afford,
Because He is their Rightfull Lord.

So false Religions shall decay,
And Darkness fly before bright day:
So men shall God in Christ adore;
And worship Idols vain no more.

So Asia and Africa,
Europa with America,
All four, in Consort joined, shall Sing
New Songs of Praise to Christ our King.

Wednesday, Jan. 1, 1701.
A little before break-a-day, at Boston of the Massachusetts.

HOW THE CHURCH DEBT WAS PAID.

We all know how great has been the reflex influence of the missionary work. I want to give an instance a little different from those we have all experienced. When that debt of $48,000 rested upon our Board four years ago, some earnest souls were greatly exercised. The members of a certain Woman's Missionary Society were among the number. At one of their meetings held during the summer, one said, "Let us pray every day for the removal of that debt, until it is paid, and ask God that it may be soon." The promise was given; and then it was suggested that we must prove that we were in earnest by giving something ourselves towards it; and although the society was small and poor, and felt that it was

about all they could do to support their Bible woman in China, a little over $10 was given for the debt, which sum was soon increased by $10 more, which had been set apart as Christmas money. Of course, $20 did not go far towards paying a debt of $48.000, but it showed faith in a real desire to do what we could, and we felt that God accepted it and would answer our prayers. He did answer gloriously! At our meeting the next May one came in all excitement, with a copy of the *Evangelist* in her hand, saying, "The debt is paid!" We had a praise meeting then. It is so sweet to feel that God leads us to ask for the things which it is His plan to bring about. He had put it into the heart of one woman to give $50,000. So He ever answers our prayers in giving even more than we ask.

After that, one of our number said, "Let us pray now for the debt on our own church." It was of long standing, about $700; large for us. We agreed to pray for the removal of this burden, and, as before, we felt that "faith without works" was dead. Immediately an effort was made by the women, who raised among themselves $100, which they presented to the brethren with an urgent plea that they would raise the rest. It had seemed like seeking to remove mountains; but in one year and a half from the time we began to pray, the entire debt was paid. Had it not been for that Woman's Missionary Society we believe we should still be carrying the burden; and while we give all the glory to the Lord, without whom we could do nothing, we say, "God bless the women!" And let none say that any church suffers pecuniary loss which gives to missions. That church suffers greatest loss, in temporal as well as spiritual things, which turns a deaf ear to a cause which is so dear to Christ. Dear sisters, not one of us has yet fathomed the depth of prayer or reached the height of faith to which God would have us attain. Let us bring all things, *especially His own cause*, to Him in importunate, unceasing outpouring of the heart, night and day. L.

THE RICHES OF OUR GOD.

It is not a new truth, though it is one we need every day anew to learn, that our God is a *very rich* God—never straitened in His resources, and always *delighting* to give. They are not unmeaning words which we often sing:

> "Come, Thou Fount of every blessing,
> Tune my heart to sing Thy grace;
> *Streams* of mercy, *never ceasing*,
> Call for songs of loudest praise."

And very precious is the explanation given in Holy Scripture of the source of these "never-ceasing streams:" "God, who is *rich*

in mercy, for His *great love* wherewith He loved us" (Eph. ii. 4). "We have redemption through His blood, . . . *according to the riches of His grace*" (Eph. i. 7); "He hath quickened us . . . raised us up . . . and made us sit together . . . with Christ . . . that in the ages to come He might show *the* EXCEEDING *riches of His grace* in His kindness toward us through Christ Jesus" (Eph. ii. 5, 7); "My GOD shall supply all your need *according to His riches in glory* by Christ Jesus" (Phil. iv. 19).

The divine heart has its reason for grace in its own spontaneous love, and the pouring out of that grace has no lesser measure than an infinite wealth of love which has every other resource at command. How often, to expand as well as comfort our anxious minds, does the Lord teach us by the things we see how we ought to trust Him! "Ye are the blessed of the Lord *which made heaven and earth*" (Ps. cxv. 15); "Thy Redeemer the Holy One of Israel; *the* GOD *of the whole earth* shall He be called" (Isa. liv. 5); "*Lift up your eyes on high and behold* who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth" (Isa. xl. 26).

"He giveth *liberally*," not wisdom alone, but all they need for safety and blessedness in time and eternity; and every single drop of mercy comes as straight from the great Fountain as the fullest outpourings of life and salvation. The rain and the showers are often used as emblems of the freshness and abundance of God's gifts. "He shall come down *like rain* on the mown grass" (Ps. lxxii. 6). "*As the rain cometh down* . . . so shall my word be" (Isa. lv. 10). "Thou waterest the ridges of the earth *abundantly*," the Psalmist says in one place (Ps. lxv. 10), and see what sweet changes he rings in other verses, with that word sounding out strong and clear! "They shall be *abundantly* satisfied with the fatness of thy house" (Ps. xxxvi. 8); "I will *abundantly* bless her provision" (Ps. cxxxii. 15); "They shall *abundantly* utter the memory of thy great goodness" (Ps. cxlv. 7); whilst in other passages we read of "abundant mercy," "abundant grace," "abundance of grace and truth."

If these words should fall upon any barren heart, unable joyfully to respond to them, and yet longing after the fullness of GOD, I would earnestly recommend a fresh searching out of these and kindred quotations from His own Book. It is so very sad and hindering not to realize the liberality of our GOD, and it is also very dishonoring to Him and ungrateful when He has opened His hand to us so wide. Let us all ask that the eyes of our understanding may be enlightened, *that we may know how much* He has done for us!—*E. C., in Woman's Work* (*London*).

From our Scrap Book.

"I VISITED the splendid Vaishnivite Temple at Seringhum, reported to be the finest of its kind in South India. It possesses great revenues, but it is evident that the trustees, nowadays, care little about the shrine, which is tumbling into decay, while they spend the money on their relations. I noticed a similar indifference on the part of the custodians of the Shivite Temple at Tanjore. I heard that the government were going to appoint a Commission to inquire into every temple trust in the Presidency, and call upon the custodians to show cause why the funds should not be taken out of their hands, and the bulk expended in native dispensaries and vernacular schools. The idolatry of the world has diminished more within the past fifty years than in the thousand years which preceded it."—*Trichinopoly to the Indian Church Gazette.*

"ANCIENT Nazareth is now the site of an orphanage under the supervision of the Education Society of England. It has been opened four years, and there are in it now thirty-six girls, of ages varying from four to fifteen. Here, whether of Greek or Latin, Moslem or Jewish parentage, they are all taught to love the one true God and Jesus Christ, whom He has sent. They have a beautiful home, built by the generosity of English travellers."

MISS MACPHERSON, who has been the means of rescuing 3000 children from the slums of London, and of putting them in the way of future usefulness in Canada, writes: "Very cheering it is to see and know how kindly the Canadians aid our young people, as they grow and settle among them." In the Boys' Home, near the town of Galt, "the family varies in number from forty to sixty, according to the number of children coming and going." In August last the corner-stone was laid of a Christian Training Home at Hackney for rescued girls.

A PORTION of Australia was for a long time used almost exclusively as a home for criminals convicted in England, and the first Protestant services in the country were held by the chaplains who were appointed by the British government in New South Wales. In 1795 the English Society for Propagating the Gospel in Foreign Parts sent out missionaries, and in 1836 the first bishop was consecrated. The Moravians established a mission to the aborigines in 1849. The Wesleyan Missionary Society opened a mission in New South Wales in 1815, in South Australia in 1838, in Western Australia in 1839. These missions have been very successful. There are now no missions in Australia carried on by

societies from abroad, but the mission work, either among the natives or the others, is under the direction of the denominations in the country.—*The Gospel in All Lands.*

Mr. Lawrence Oliphant, the traveller, is very enthusiastic in regard to Palestine as a place for colonization, and we are told in *The Gospel in All Lands* that he has "at last gained a concession of certain districts in Palestine, where the oft-attempted project of the philanthropist, Sir Moses Montefiore, is to be carried out." The plan is to form "into a united Jewish colony the districts of Gilead and Moab, which are at present inhabited only by a few nomad tribes. The Ottoman government would retain its suzerain rights over this territory, which was formerly the part of the Promised Land set aside for the tribes of Gad, Reuben, and Manasseh, and would receive in return for its concessions in other respects a sufficient number of millions from certain capitalists, who have undertaken that they shall be forthcoming. The new colony would be subjected to the authority of a Prince of Jewish race and religion, and would serve as a nucleus of a second kingdom of Israel."

The Free Baptist Woman's Missionary Society reports $3550 97 received during the year just closed, and $15,747 68 as the sum total of their receipts. They have a "Bureau of Intelligence," which promises to be a very useful part of their machinery. Communications from the missionaries to any particular auxiliary are copied and sent to the lady, in Providence, R. I., having that department in charge. Essays, poems, or any other helps used in an auxiliary or band, are sent to a lady who has this department under her care. In this way a supply of material for meetings soon accumulates, to be drawn upon by any auxiliaries needing such aid.

The *Heathen Woman's Friend* announces Bulgaria as the subject of its "Uniform Readings" for the first quarter of 1881.

THE SOLICITOR'S WORK.

Milly sat by the open window one summer afternoon, sewing. At least, a dainty cambric ruffle was in one hand, half hemmed, and the needle and thread in the other, quite willing to pursue their pleasant task; but the directing mind and its servant, the eye, were for the moment engaged in gazing into the blue heavens above, while a troubled look rested on the usually happy face of the young girl.

"A penny for your thoughts, my dear," said a cheery voice from the opposite side of the room, where sat, in a softly-cushioned easy-

chair, her Aunt Ruth. She was an invalid in body, but very well in mind. So she was able to penetrate many an unspoken doubt, and let the light into it. And as for sorrows carefully hidden from most eyes, it was a common thing to confide them to her, sure of a receipt either to cure or to bear.

"Well, to tell the truth, Auntie," said Milly, trying to take a stitch, but pricking her finger instead, "it was about a penny, or rather two of them, I was thinking; how I could best manage to secure them—two cents a week, for the fifty-two of the year—from the 'already heavily burdened' ladies of our church. Really, Aunt Ruth, I do absolutely dread starting out on my soliciting tour to-morrow; and do you wonder at it?"

A smile, half sad, half amused, flitted over the pale face, as she said: "Yes, Milly, as you ask me plainly, I must say that I do wonder very much, after the special light you have received on the missionary work, and the personal acquaintance you have enjoyed with the missionaries themselves, that you should shrink from discharging your little share of its labors. But tell me, please, why it is so burdensome. Not surely from flagging interest or faith in the cause itself?"

"Oh, no, Auntie! Indeed, it is not that. I am sure I want to be of some use in the world. I have thought I would like to go myself some time and teach about Christ. But this going about and asking Mrs. A. and Mrs. B. to give one dollar, just *one* dollar, toward the support of missionaries, and hear them say, as so many do, 'Why, no, I don't believe I can this year, there is *so* much to do at home.' Or else: 'I don't see why you should call on me. I never put my name down on that paper.' Or else: 'Why don't those who want to go off there go and support themselves, and not call on people who know nothing about them?' or something just as silly and untrue. Oh, Auntie, it is so strange, after all the explanations given by the minister, and the secretary of the association, and in the papers and magazine; and it makes me almost resolve to give it up, and let some one else who would not mind it so much take my place."

And Milly, in her excitement, dropped the ruffle on the floor, followed by the tiny spool of thread, which rolled merrily across the floor, and, taken possession of by Tabby, would soon have been a fitting representation of her own tangled thoughts, had it not been rescued by Aunt Ruth's quick fingers.

"Almost, kitty," she said, "not quite. Milly, I am glad you gave me that word just now, else you might have incurred that terrible denunciation, 'Whoso putteth his hand to the plough,' etc."

There was a brief silence; and then, as Aunt Ruth rewound the thread, she went on: "Do you remember, in the missionary meet-

ing you attended last May in Boston, how much emphasis was put by the returned missionaries on their desire to go back to the scene of their labors? You told me there was nothing which impressed you so much as that. After all that they had suffered, the many who had rejected and slighted their words, and in some cases cruelly deceived them, yet their hearts were sorely pained at being obliged to come away and leave them."

Milly nodded, but did not speak.

"Now, suppose—just suppose for one moment—that, instead of what they did say, they had expressed distaste for their work, gladness to be relieved of its burdens for a little even, and had said, 'Yes, I took up this work, and I must go back and finish it; but, oh, how I dread it! Would that I might stay at home, and some sister might take my place and release me!' What would the effect have been, what the inference as to their motives in entering on it? Would it not seem as if something less than divine love had actuated them in starting? Was it not rather *because* the mass of the people are degraded and ignorant and cruel that they long to be there again, telling them over and over again 'that sweet story of old'? Now, Milly, child, don't think I don't sympathize in the trials incident to a collector's tour. I have been pained many times in my inmost heart while active in it,—nay, I became so utterly disheartened by my lack of success in arousing interest in those whose duty it was to be interested for themselves, that I was forced, in self-defence, to carry the case to my heavenly Father. Under the guidance of the Holy Spirit, I was led to feel that my motives and my spirit needed as much improvement as those with whom I had been grieved. Not till I had thus received the true missionary spirit into my heart was I fit to ask others to engage in it. Then I was *glad* to have one more chance to speak in its interest, one more opportunity to offer my sisters to bear their part—oh, how small!—in carrying out their Lord's dying injunction, 'Go ye into all the world, and preach the gospel to every creature.'"

The tears were dropping on Milly's cambric needle and dimming its brightness, but the sword of the Spirit had pierced her heart. Folding up her work without words, she stopped by her aunt's chair to press her lips upon her forehead as she passed out, to seek in the seclusion of her own room that fitness for her part of the great work which she so much needed.—*Mrs. A. H. Bronson, in The Helping Hand.*

NEW AUXILIARIES.

Butler Pres. Pa., North Washington Ch.
Philadelphia Pres., Westminster Ch.
Phila. North Pres., Germantown 2d Ch.
Redstone Pres., Pa., West Newton.
Wooster Pres., O., Doylestown.
Perrysville.

NEW LIFE MEMBERS.

Ainsworth, Captain J. C.
Ainsworth. Mrs. Captain
Bashford, Mrs. Coles
Bashford, Miss Lillie
Bell, Annie Perrine
Byerly, Mrs. Finley
Coffin, Miss Dollie
Condit, Miss Nellie
Field, Miss H. N.
Gamble, Mrs. Jane
Gardiner, Mrs. J. J.
Mills, Mrs. C. F.
Robinson, Mrs. R. S.
Sprecher, Rev. S. P.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from Nov. 1, 1880.

[PRESBYTERIES IN SMALL CAPITALS.]

ATHENS. — Amesville, Busy Bees, ... $5 00

BALTIMORE.—Hagerstown Aux., Miss'y Nez Perces, $11; Harmony Aux., $25; Taneytown Aux. ($35 sch'p Oroomiah), $60, . . . 96 00

BUTLER. — Leesburg Aux., Japan, $21, . . . 21 00

CARLISLE.—Greencastle Aux., sch'p Beirut, $42; Harrisburg, Pine St. Aux., nat. tea. Syria, $70, Bazar School Allahabad, $70, *special*, Sidon Sem., $25 ($165), Whatsoever Bd., sch'p Benita, $30 ($195); Middle Spring Aux., Miss'y Syria, $43 45; Shippensburg Aux., Miss'y Benita, $59 50, . . . 339 95

CLARION. — Concord Aux., $15; Richland, $6, . . 21 00

ELIZABETH. — Baskingridge Aux., zenana work Futtehgurh, $38; Bethlehem Aux., Syria, $23; Clinton Aux., $8 45; Elizabeth, L. F. M. Assoc., Miss'y Mexico, $146 35; 3d Ch., Willing Workers, sch'p Gaboon, $25; Elizabethport, Miss. Bd., Gaboon, $10; Metuchen Aux., $19; Plainfield Aux., Miss'y Brazil, $92 26; Westfield, Miss'y Africa, $33, . 395 06

ERIE.—Warren Aux., sch'p Sidon, $25, *special*, $7, . 32 00

KITTANNING.—Gilgal Aux, $11; Kittanning Aux., Miss'y Allahabad, $230; Leechburg, Miss'y Siam, $25; Slate Lick, sch. Kolapoor, $29, . 295 00

LEHIGH.—Easton, 1st Ch. S. S., sch. Syria, . . . 50 00

MAHONING. — E. Palestine Aux., ... 21 41

MONMOUTH.—Mt. Holly Aux., *special*, Sidon, $5 25, Holly Branch, sch'p India, $15, . $20 25

NEWARK. — Bloomfield, 1st, Aux., Miss'y Canton, $149 25, sch'ps girls' sch., $20 75 ($170); Westminster Aux., Miss'y Canton, $50; Caldwell Aux., 2 sch'ps Canton, $40; Hanover Aux., sch. Canton, $51; Montclair Aux., Miss'y San Francisco, $50; Newark, 3d Ch. Aux., Miss'y Canton, $77; Central Aux., sch. Canton, $60; High St., $50 18; Park Ch., $7 50: S. Park, Miss'y Canton, $103 31, . . 658 54

NEW BRUNSWICK.—Flemington, Gleaners, Miss'y Brazil, $60; Stockton sch. Syria, $35 40; Trenton, 1st, Golden Hour Circle, sch'p Yokohama, $25, . 120 40

NEW CASTLE.—Dover Aux., $88, Cheerful Workers, $22 ($110); Kennedyville Aux., $5; Wilmington, Hanover St. Ch. Y. P. Soc'y, sch'p Kolapoor, $30, . . . 145 00

NEWTON. — Greenwich Aux., sch. Saharanpur, . . 32 75

NORTHUMBERLAND. — Derry Aux., $13 50; Elliott Aux., nat. tea. California, $50; Jersey Shore Aux., sch'p Beirut, $50, for L. M., $25 ($75); Lewisburg Aux., $20, Soul Lovers, $6 46 ($26 46); Lycoming Ch., Newton Bd., work Lahore, $50; Shamokin Aux., sch. Soochow, $38; Washington Aux., $20; Williamsport, 1st Aux., nat. tea. and sch. Lodiana, $100; 2d, Mrs. J.

J. Ayres' Bible Class, sch. Sidon, $25; 3d Aux., $59, . $457 14

OZARK. — Springfield Aux., miss'y Lodiana, . . . 50 00

PHILADELPHIA.—Old Pine St. Ch., Workers for Jesus, 2 B. R. India, . . . 25 00

PHILADELPHIA CENTRAL. — Johnstone Aux., Miss'y Odanah, $109; Shepherd Aux., sch'p Benita, $25, . 134 00

PITTSBURGH AND ALLEGHENY COM.—Pittsburgh, 6th Ch. Aux., Miss'y Brazil, $65; Shadyside Aux., Miss'y India, $111 95; Swissvale Miss. Bd., sch'p Ningpo, $40; Friends in Pittsburgh and Allegheny, sch'p Dehra, $14 50, ... 231 45

REDSTONE.—Long Run Aux., B. R. India, $50; Tyrone, $40, Uniontown, $32, W. Newton, $30 ($102), Miss'y Persia, ... 152 00

ROCHESTER. — Fowlerville Aux., B. R. Gaboon, . . 25 00

ST. CLAIRSVILLE.—Crabapple Aux., Miss'y Canton, . . 67 14

ST. LAWRENCE.—Ogdensburg, 2d Ch. Aux., Miss'y India, 19 50

SHENANGO.—Clarksville Aux., sch. Lahore, $29; Little Beaver Aux., $24, Mt. Pleasant Aux., $23 ($47), Miss'y Canton; New Brighton Aux., work Nez Perces, $45; New Castle 2d, $20; West Middlesex Aux., $16 30, ... 157 30

WASHINGTON.—Forks of Wheeling Aux., $16; Upper Buffalo Aux., $14 50, a friend, $5 ($19 50); West Alexander Aux., $30, *special* for Tungchow, . . 65 50

WASHINGTON CITY.—Eastern Aux., $4 60, Metropolitan Aux., $12 50, North Ch. Aux., $3 36, Western Aux., $13 15, West St. Aux., $11 ($44 61), Miss'y Mynpurie; Mateer Bd., sch'p Tungchow, $10; New York Ave. Aux., Miss'y Mynpurie, $222 50, Youths' Miss. Soc'y, day-sch. Canton, $100 ($322 50), . . . $380 11

WEST JERSEY.—Bridgeton, 2d Ch., Heber Beadle Bd., $22; Deerfield Miss. Bd., $6 25, 28 25

WESTMINSTER.—Hopewell Aux., Miss'y Nez Perces, $27 10; Leacock Aux., B. R. Allahabad, $18; Williamstown Miss. Bd., sch'p Gaboon, $20, . . . 65 10

MISCELLANEOUS. — Cranford, N. J., C., $2; Chester Valley, Pa., Mrs. L. Worthington, for Bancho sch. bld'g, Japan, $5; Florence, Pa., Mrs. M. A. Culley, 20 cts.; Greencastle, Pa., Rev. J. H. Stewart and wife, for Bancho sch. bld'g, Japan, $360; Holmesburg, Pa., Willie C. Pattison, $1, Paul C. Craig, 87 cts., Raymond B. Morrison, 85 cts.; Kingston, Pa., Mrs. H. H. Welles, $25; Meadville, Pa., Miss Lydia S. Davis, $2 40; New California, O., Miss P. S. Comstock, $1 40; Philada., M. G. H., thank-off. in memory of a sister, $100; Miss Mary Davidson, $2; Mrs. C. E. Claghorn, $1 40; Romulus, N. Y., Miss S. Watson, $25; A Friend, work California, *special*, $20; Cash, 25 cts.; Sale of leaflets, &c., $9 01, . . 554 98

Total for Nov., 1880,	$4,664 23
Previously acknowledged,	17,814 38
Total from May 1, 1880,	$22,478 61

Receipts for Famine Sufferers, Persia.—Pittsburgh, Pa., Widow's Mite, $1; Newark, Del., Aux. Soc., $10, . . 11 00

The Aux. Soc. of Grace Ch., Oswego, N. Y., has sent a box to Sidon Sem. valued at $27.

Twelve auxiliaries in Blairsville Presbytery have united in sending to Mrs. Goheen, of the Kolapoor Mission, a box of articles for sale for mission purposes, valued at $212 75.

MRS. JULIA M. FISHBURN, *Treasurer*,
December 1, 1880. 1334 Chestnut St., Philadelphia, Pa.

Woman's Work for Woman.

EDITED BY THE

WOMAN'S PRESBYTERIAN BOARD OF MISSIONS OF THE NORTHWEST.

Abroad.

HERE AND THERE.

Rev. G. F. Fitch, of China, gave an interesting account, in the Friday meeting, of some of the difficulties and the encouragements attending woman's work in Soochow. That part of the country is like a fertile, beautiful garden, the people never having any fear of a famine, and since the rebellion, to which they often refer with expressions of horror, there has been no great disturbance to shake their faith in idols. From twenty-five to one hundred natives call at his home every day. They are learning to regard missionaries as friends, who can and will help them when in sorrow, and have often come begging them to raise the dead.

At Rahaang, Siam, Mr. McGilvary has baptized the first convert, an ex-officer, sixty-four years old. At Petchaburi on the 25th of August six persons were received on profession of faith, and four others deferred until better instructed. Twenty-five have been added to the church during the year, and only two of them by letter, and this notwithstanding the fact that only five sermons have been preached by white men during the year.

Miss Jones, who has charge of the boys' school at Baraka, Africa, writes from Creek Town, Old Calabar: "For some weeks Miss Walker and I have been visiting at a neighboring mission station fifty miles interior for change and rest. Our missionary friends are very kind and entertaining."

As Mrs. Campbell was about to embark for West Africa in November she wrote: "Teach the little ones to pray for us. I have great faith in the prayers of little children. We need the prayers of all that we may be able to accomplish some good for the Master."

Mrs. Robertson, part of whose letter is given on another page, tells of the zeal of the young Indian who helps her in the work of translating. Although now engaged as assistant postmaster in a

neighboring town, he still spends his spare time with her to aid in correcting translations. She has had much comfort in leading the boys' prayer-meeting during the year, and three of the most promising have united with the church, this translator being one of them. She sends a letter from a native licentiate written in the Creek language, and tells of some of the good works still accomplished by a retired missionary now ninety years of age, of whom she says: "She was at my birthplace, the old Brainerd Station, on the banks of the Chicamauga, when my parents first reached there, and was here to welcome me thirty years ago. Her prayers, advice, and sympathy are still of inestimable value, and she brings forth fruit in old age."

Mr. Da Gama has sent cheering news concerning the progress of the "Poor and Orphan Boarding School" of Rio Claro, Brazil. The conduct of the children during the Sabbath services is so orderly, their congregation might well be set up as an example to many churches in the States. There are now over thirty pupils in attendance, and scattered through a territory three hundred miles in length are more than twenty others who have been taught there, and are now singing Christian hymns and reading the Word of Life to their parents and friends.

The Kurds have been obliged to raise the siege of Oroomiah. It is a tribute to the Christian life and example of our missionaries that the leader of these fierce mountain warriors sent word to them to raise the American flag over their dwellings so that they might be spared from danger from his troops. He also furnished an escort to Mr. Wright, one of our missionaries, on his way to Teheran, the Persian capital. Christian missions make the name and flag of the United States to be respected even by savage Kurds. Do they not pay?—*Christian Weekly.*

Mrs. Condit writes of the work among the Chinese in San Francisco as quietly and steadily progressing. Surely none can read of their dark homes without longing for their enlightenment. "It is only a room which constitutes in most cases the house, and that is a small, dark, badly ventilated place, just large enough to contain the hard bed (made of five narrow boards), one or two stools, a table, and a high shelf where the idols are set up in grim array. There are generally two women, and often three or four, occupying these rooms, often two of them wives of the same husband." There is no limit to the work of visiting these heathen, no house being closed to the teacher. No part of the work is more hopeful than that in the day school. In the Home there are eighteen girls and women who are instructed in household duties and in plain and fancy sewing. Above all they are carefully taught the way of life. Some of these are able to repeat understandingly hundreds of pass-

ages from the Bible. One already assists as interpreter, and others it is hoped will be fitted for Bible women.

Miss Cundall, of Tripoli, Syria, writes: "There has been for the past few months quite a good deal of religious interest among the young people, and one young man of an old family and in good standing has declared himself a Protestant. It seems as if the children who are with us in the day school and on the Sabbath must unconsciously come to know better, and to believe in the blood of Jesus Christ as a cleansing and saving power, rather than in the prayers of priests and the intercession of saints."

NORTH AMERICAN INDIANS.

Mrs. Robertson, Tullahassee, Ind. Ter.

I intend going right on through the Testament in my translating. Am now in the twelfth chapter of First Corinthians, and as soon as Mark is finished, two-thirds of which has already gone through the press of the Bible Society, and the last proof of which I expect next week, we shall have bound together the Four Gospels, Acts, Ephesians, Titus, James, and the three Epistles of John. I have been wondering what we could do about the Testament when it is printed, so few of the people comparatively feel able to buy even the few books which are prepared for them. I doubt if any Indian book ever found so rapid sale as my *Sabbath-School Song Book*. They are all so fond of singing. I wish your Sabbath-school children could hear ours sing the same songs they love, "Whosoever Will," "More to Follow," "Come to the Saviour," &c.

The annual expense of educating scholars here is borne by the Creek Nation, but as the friends of the pupils, many of whom are orphans, clothe them, we thankfully receive help in ready-made clothing for them, and quilt pieces basted for sewing, or anything for young girls to practice sewing on, will come in most excellent place. Colored shirts cut and basted, for boys of from eight to fourteen years old, would be a great help, as the children are here without vacation nine months in the year, and some of them so far from their friends, it is difficult to get supplies from them when they are in need.

The first great object the nation and the friends of the pupils have in sending them here is their mastering the English language, as they must come more or less in contact with white people, and we make our best efforts tend to the same end, because at best instruction in their own language must come within a very small circle, and we must train for them their interpreters, and the men and women who are to mould the character of their nation. Indeed you would be surprised to know how important to the nation is the

work done by this one school (as indeed it should be). Then our influence over the children is more complete in proportion as they use and understand the English. At the same time it is of great use to have their teachers understand their language, and we want them able to read and write it well, although we have no systematic teaching in Indian. Sabbath-school papers we greatly desire, not only for our pupils, but for distribution among the colored people.

INDIA.

Mrs. Kelso, Ambala.

My heart still clings to that pioneer station of the Punjab, Lodiana. I have missed the Sabbath and week-day services, especially the Saturday evening prayer-meeting among the missionaries themselves. Ambala is a very large place, divided into two parts—Ambala City, where we live, and Cantonments, where they have a large force, both European and native, a number of European residents, shops of various kinds, and a Sadr Bazar, besides one or two small military bazars. Where we live it is more country-like and retired, with just a few civilians, who are attached to the courts, and police officers as neighbors. There are many lovely drives about this place, and huge tanks here and there on the borders of the city, and in the evening herds of cattle may be seen bathing in some of the tanks, and in others men refreshing themselves preparatory to the evening meal, and bright-looking Hindu girls may also be seen bringing water in earthen or brazen jars from some well in the fields, now sown with tobacco, egg plant, onions, garlic, *kakris* (a kind of cucumber), and melons. Here and there are groups of almost nude figures of men and scantily-dressed women working with all their might to clear off insects and to refresh the thirsty land with water. Mango and one or two other Indian fruit trees, heavily laden, line the roadsides, giving promise of feasts without any payment to the poor. This, however, is not the case with fruit trees in fields, as they are the property of the farmers, who sell their fruit; but our Indian government lays out great sums of money, in providing refreshing shelter and fruit for the wayfarer, by planting trees all along the sides of our fine wide roads.

Last week we visited a Christian brother and his wife, who are living with a sister and her daughter-in-law, both rigid Hindus. We had to climb a pretty steep flight of stairs, and were received by the Christian woman in a sort of balcony, provided with a clean carpet and seats. Our Christian friend brought us large tumblers of sherbet, and then my husband had to disappear up another flight of stairs, and the Hindu women of the house were called up.

When they came we found ourselves conversing easily and pleasantly with them; one a fair elderly woman with a sensitive-looking mouth, and her daughter-in-law, large eyed and bright, the mother of four children. The mother-in-law is what her brother called "a learned woman," and read from one of her sacred books, which she produced out of a handsome handkerchief, the book itself being beautifully bound in yellow silk. It shamed me to think how these heathen value their books, while Bibles are often found lying among nominal Christians in all sorts of dark and dusty corners. She also intoned in a very sweet way a piece of sacred poetry on love, and it was delightful to hear the native Christian woman who accompanied us explain the love of God to her in Hindi.

You have no idea how soon mission work flags, as in this case these schools have done since Mr. and Mrs. Bergen went home. Now I want to make an appeal, which I am sure Mrs. Bergen will cordially endorse. There is a large field here for usefulness, and two ladies should be sent out for Ambala. There is a nice house in the mission compound, where they could live and be within two or three minutes walk of the other missionaries. The compound is pretty, and might be made more so. There is no difficulty about food or clothing here, and as a rule Ambala is considered one of the choice stations of the Lodiana Mission. Then in the Sadr Bazar in Cantonments, where there is a large and flourishing school for boys, several native Christians, and a large church and school building combined, and where, when Miss Morrison (now Mrs. Drysdale) was here, mission work was done in zenanas, invitations now come to the native Christian women to open schools and zenanas, but, for want of supervision, the work cannot be begun.

Last year Miss Hutchinson was sent out for Ambala, but the Lower Mission found her so attractive they have begged her from us. The single ladies are doing a noble work in India.

SIAM.

Miss Hartwell, Petchaburi.

This morning I accompanied Miss Cort to her two outside school-houses, and found a number of men working at the new building. It is being made of bamboo walls, chack roof and teak-wood floor, and will be large enough to hold from fifty to seventy-five persons, as they all sit on the floor. This room is on a street famous for its temples, there being but one or two dwellings beyond the governor's palace for about half a mile, but just one temple after another. At the second school-room we found the twelve girls and one boy all busily engaged with their letters and elementary books, studying out aloud, while a dozen gaping audit-

ors were standing or sitting near listening. We had our camp-stools, and seated ourselves between learners and audience, folding patchwork for little unskilled fingers, while Miss Cort chatted pleasantly with all parties, trying to win the confidence of the older brothers and sisters who stood idly about, by taking on her lap the baby boy. We sang in their language "Take the name of Jesus with you," "Happy land," &c., in which the little pupils joined heartily. Perhaps thirty or fifty persons came and went during our visit, while some stayed as long as we did, standing throughout. This is a new school, started only two or three months ago; but even in the other place, where her pupils have been studying two or three years, the curious multitude always gather around her when she goes, and then her native assistant preaches to them. After thirty days attendance, a calico or white cotton jacket is given to the pupil, which is always to be worn during school hours at least. One of the greatest trials we have with these people is the utter disregard of all for clothing. Miss Cort's school on the compound has averaged twenty-one this month, and there were twenty-five women and girls in Miss Coffman's industrial department. On Sabbath morning we go to the church, about a quarter of a mile away; and the procession of Christians, who file out of the compound and go to the services, look very nice, with their white jackets and bright-colored *panoongs* and scarfs. It is a weekly object-lesson on Christianity, in this land that knows no Sabbaths. We meet a great many people going to the fields and other places to work, a large majority of whom have nothing on but the *panoong*, or perhaps an additional filthy scarf thrown over their shoulders, in such sickening contrast with our people. Fifty-two times every year this object-lesson is given before the idolatrous people, and twice during each week there is preaching at the outside schools.

Last Wednesday one of the Christian girls went away up the river to visit her grandmother and other relatives, whom she had not seen for three years. She was accompanied by the second assistant, who is an old native preacher, and two little girls who could sing, and they held a service while among their friends. Pan says that as their little boat drew near the shore, she saw some of her relatives coming to the river's brink to dip up water, and called out to them. They instantly dropped their buckets and "*wy-ed*" her, taking her for a person of rank. This convulsed her with laughter, as she is only a poor little slave girl. She wore a bright jacket and scarf and nice *panoong*, and probably her poor miserable relatives had never seen any one outside of nobility so neat. When they found out who she was, they made a feast for the little company, and had a glad day. Pa Kahu preached and

the girls sang, and after the closing prayer books were distributed. At first the people were afraid to touch the books, crying out, "The king forbids it." As Pan was narrating the story, upon coming to this part, with face all aglow she exclaimed, "When they said that, I opened my mouth wide and told them the king didn't forbid it, and more than that, he helped to build the house in which Mem lived." (The Mem is Miss Coffman.) When they heard this they gathered up the precious books, and with glad hearts invited the preacher to come again soon, that they might "listen some more." This place is only a few miles away, but it is reached by small canals, navigable only in very high water.

While I write, the voices of Miss Coffman and an old man, in earnest conversation on the veranda, drift in. He asks such questions as these: "Who is Jesus? Where is He now? What did He ever do that will save us?" Then the dear old story is patiently told by Miss Coffman. "Where is the mother of Jesus? Who are the father and mother of God? If I don't believe on the name of Christ, what then? How can I believe? I want to go to heaven. If a man goes to heaven, will he be under anybody's authority there?" He came to bring a little child, to have Miss Coffman lance a large boil, and she took this opportunity to present Christ. One of the two men who came with him listened a while, and then said, "I must go." "I invite you to go," said the oldest man; "I am going to stay and talk with Mem a while." So, sending the child home with him, the other two remained. . . . The terrible system of slavery so prevails here that nothing but the regenerating power of the Spirit of God can convince a Siamese that any heaven is desirable which has any one in "authority."

Home.

PASSAGE OF SCRIPTURE.

TO BE READ AT THE MONTHLY MEETINGS IN JANUARY OF THIS DECENNIAL OR PRAISE YEAR.

Luke viii. 11–21.

GOLDEN TEXT.—Luke xxiv. 48.

NEW YEAR!! NEW LIFE!!

A HAPPY New Year to you all! Sheltered in pleasant homes, surrounded by loved ones, make this a thankful New Year. In your joy remember the women—*your sisters*—who know not the

meaning of home or affection. Crushed under gross superstitions they might well ask, "Is life worth living?" Make this glad day then one of gifts for just such sad hearts. They have a claim upon you which you cannot cast off, for "He hath made of one blood all nations." To-day make no weak resolves, but solemn vows which *cannot* be broken, that this year shall witness a consistent life passed in the service of your Redeemer. If your talents are few, make no excuse for hiding them. Of such as ye have, give. And, oh, begin this work to-day! The time is so short before you will be called to lay it down. Shall one soul be saved by your generosity and prayers this year? Your few pennies will send the Bread of Life to one starving soul, or turn the Water of Life through some wilderness or desert of spiritual error. Dare you withhold your gifts?

"For His sake" be noble, generous, brave, trustful, faithful, prayerful, and your life-work will not have been in vain. With the new year begin a new life. L.

"IN THE MULTITUDE OF PEOPLE IS THE KING'S HONOR."

Prov. xiv. 28.

Once the angels were commissioned tidings of the King to bring,
And a mighty host assembled, "Peace on earth, good will" to sing;
Now, before the ascended Saviour, cherubim and seraphim,
Countless throngs adore and praise Him, in unceasing heavenly hymn.

But from earth, His own possession, should a mighty chorus ring,
"In the multitude of people is the honor of the King."
Men and women, little children, youths and maidens, high and low,
Rich and poor, the bond and freeman, can the same allegiance show.

Handmaidens of the Lord, in council at the precious annual feast,
By their *numbers* honor Jesus, each one counts, the first and least,
Every worker now enlisted, each auxiliary and band,
Helps to swell the King's own legion, which He will Himself command.

All the world awaits good tidings; those who go and those who send
Spread the news whose publication hastens fast the promised end.
Oh, be swift, who bear the message! Oh, be generous, ye who stay!
Lavish gifts upon the altar! Pray and give, and give and pray,
Till the multitude in darkness in "His beauty see the King,"
And "the nations" to His kingdom "shall their honor and glory bring."

Juniata.

Mrs. M. S. Rice, who was for years a missionary of the American Board, writes: "Often during my visit at the Islands have the words of the apostle occurred to me, 'I am not ashamed of the gospel of Christ, for it is the power of God unto salvation.' An interesting occasion in Hawaii was the annual meeting of the Mis-

sion Children's Society. Of its more than seven hundred members, a large majority are the decendants of the missionaries, or connected by marriage with mission families. The more than two hundred parents and children, young men and maidens at the meeting were a goodly company. Not only did they support the institutions of religion for themselves and households, but last year they raised more than sixteen hundred dollars for missionary purposes."

WHAT CAN BE DONE TO CREATE A MISSIONARY SPIRIT AMONG MORE OF OUR CHURCH MEMBERS?

MRS. GEORGE CLINTON SMITH.

THE Prussians have a maxim, which will perhaps explain their victory over Austria and France, and their European supremacy: "Whatever you would have appear in the life of your nation, put into your public schools." So whatever spirit we would see in the church, implant first in the nursery of the church. Let us then who have not already done so use our influence to have our Sabbath-schools organized into missionary societies, according to the directions given in leaflet form by the Woman's Board of the Northwest. Although we ask for but one meeting every three months, it can be so fraught with interest that the children and young people will long for its recurrence. Let some classes be set apart to repeat passages of Scripture appropriate to the subject. Let others recite a poem. A teacher can point out on the map the stations where our missionaries are. Another may tell of the progress of the work, the difficulties with which the missionaries have to contend, how hard it must be to acquire the language of the natives, the sacrifices they make, etc.

When the society is once organized there will be no trouble in getting up an interesting and profitable programme, of which singing will form an important part. Societies not having the directory leaflets can obtain them by simply applying to 48 McCormick Block, Chicago.

Let us all try this plan, and by the blessing of God such an interest may be aroused that future workers will not experience the sad hindrances of those in our day and generation.

LAST Wednesday I had our auxiliary meet at my house at 4 P. M. One hour and a half was occupied with the devotional exercises and regular business, reading, etc. Then tea was served, and for two hours we talked and read of missions. I read to them Pansy's

wonderful story, "A Mother at Home," and the effect was thrilling. They had never so fully understood their responsibility before. I shall send money for more copies of that work. I think every auxiliary should have the benefit of it. When we separated all said, "We have had a most delightful time." I am glad of it; for I want all to love these meetings so much that nothing will ever keep them away from them. I urged them to make it a point to read through every month the *Foreign Missionary* and *Woman's Work*, and to study the monthly subject with a map and Bible beside them, assuring them that if they did this thoroughly and conscientiously for a year they would be astonished to find how well educated they would be, and they promised to try it. During our whole long meeting there was not a word of gossip, nothing in the least irrelevant to the subject. C. O V C.

"We earnestly invite you, members of churches which have never taken up this work, or, having begun it, have let it drop, to meet with us. 'Come and hear the wonderful works of our God,' and how He is honoring woman's hand in setting it to help mingle the leaven which is to fill the earth with the knowledge of salvation. Come and share our blessings, for to many of us this missionary work has taught secrets of consecration, and given life such a joy and such a meaning that we long for others to know the same. Come, for we need you, your presence, your prayers, for the work and the workers. We want you to know what is doing in our own and foreign lands. Our missionaries need your love and sympathy, your intercession with God in their behalf. Our Saviour needs you for this work, dear sister. Not a Christian, however lowly, not a church, however feeble, can He spare from their place in the great army, whose marching orders are 'preach the gospel to every creature.'

"Money and time are freely spent this year for an earthly government; what can we do for the kingdom that is to be everlasting?"—*From Indiana's Appeal.*

The following comes from a society in western Kansas: "One year ago to-day we organized with twelve members, have lost three by removal, and now have twenty-one. We have held our meetings regularly and with never waning interest. We wish to thank our Board for one new feature of our magazine, *Woman's Work*, giving us certain portions of Scripture to read in our monthly meetings. We are glad of this help, and make use of it. Last Saturday we tried the plan of reading it "verse about," *all* of us reading, and were so pleased with it, we decided to carry our Bibles hereafter."

NEW AUXILIARIES.

Adrian, Mich., Sabbath-school.
Buchanan, Mich.
Centre Junction, Iowa.
Delmar, Iowa.
Elkhart, Ind., Sabbath-school.
Fargo, Dakota Ter.
Fergus Falls, Minn.
Fort Wayne, Ind., 2d Church, "Pearl Gatherers."
Hastings, Mich., S. S. & Y. P. Miss. Soc.
Moorhead, Minn.
Nelson, Neb.
Rushville, Ind.
St. Peter, Minn., Young Ladies' Soc.
St. Peter, Minn., S. S. Miss. Soc.
Shipman, Ill.
Vinton, Iowa, Sabbath-school.
Wilmington, Ill., Sabbath-school.

HONORARY MEMBER.

Mr. Bailey Bradford, Perry, Kans.

NEW LIFE MEMBERS.

Mrs. S. K. Curry,
Miss Libbie Reynolds Hancock,
Mrs. John Humphrey
Mrs. G. A. Johns,
Mrs. A. C. Maxwell,
Miss Amelia Perrine.

Receipts of the Woman's Presbyterian Board of Missions for the Northwest, to November 20, 1880.

[PRESBYTERIES IN SMALL CAPITALS.]

BELLEFONTAINE.—De Graff, sal. Miss Hartwell, $6; Kenton, H. M., 50 cts.; Marseilles, H. M., $25; Children's Band, H. M., $5; West Liberty, sal. Miss Hartwell, $5, . . . $41 50
BLOOMINGTON.—Gilman, . 11 00
CEDAR RAPIDS.—Blairstown, $11 10; Cedar Rapids, 1st, sal. Miss Pratt, $31 71, sal. Miss Jewett, $3 29; 2d, gatekeeper at Lalawa, $9; Clinton, $17 30; Delmar, $4; Lyons, $5; Marion, B. R. Corisco, $19 50; Mechanicsville, sal. Miss A. Cochrane, $10; Mt. Vernon, $33; Vinton, S. S. M. S., Japan, $3 25, Persia, $8 48; Wyoming, boys' sch. in Persia, $24, S. S. M. S., sch'p Baraka, $13; The Sisters, sal. Miss A. Cochrane, $10; Gen. Fund, $10, . . . 217 63
CHICAGO.—Chicago, 1st, sal. Mrs. Jessup, $25, sch. at Beirut, $50 50 ($75 50); 2d, Mrs. Van Hook's sch., $17 75, B. R. Ambala, $1, H. M., $6 ($24 75); 3d S. S., Laos boys' sch., $15; 4th, $150; Mothers' Mite Soc'y, $4 27; Mr. W. A. Douglass, Laos boys' sch., $5; Howe St. Miss., Bible Class, $6 40; 5th, sale of "Memorial Hymn," $4 65; S. S., Laos boys' sch., $25; Evanston, Y. L. M. S., same, $50; S. S., *special* for Mrs. Robertson's sch. Tullahassee, Ind. Ter., $25; Lake Forest, $17; S. S. M. S., sup. of girl in Miss Dean's sch. Oroomiah, $30; Steady Streams, $5; Peotone, $35, $472 57
COLORADO.—Georgetown, . 47 00
CRAWFORDSVILLE. — Crawfordsville, H. M., . . 10 00
DAYTON. — Oxford, Western Female Seminary, . . 52 58
DETROIT. — Detroit, Jefferson Ave., $134 76; Milford, Sunbeams, schs. in Persia, $17, Mexico, $13; Pontiac, Y. P. M. B., sch'p Bangkok, $7 50; South Lyon, $8 76; Ypsilanti, Rice M. B., sch'p Kolapoor, $20, . 201 02
FORT DODGE.—Jefferson, Mizpah Bd., Miss Bassett, . 5 00

IOWA. — Fairfield, $5; Kossuth, $25; Little Reapers, Laos boys' sch., $11; Libertyville, $5 10, . . . $46 10

KALAMAZOO. — Constantine, sup. tea. Mynpurie, $12 50, sal. Miss Patton, $5 75, . 18 25

KEARNEY. — Edgar, $1 30; Grand Island, Cheerful Workers, $7 15; Mrs. J. H. Reynard, $1 35, . . 9 80

LANSING. — Marshall, Mrs. Calvin Clark, sal. Mrs. McKee, ... 5 00

LIMA.—Wapakoneta, . . 3 25

LOGANSPORT.—Valparaiso, S. M. Hogan, ... 1 00

MATTOON. — Charleston, $9; New Hope Ch., a pledge for the conversion of one for whom the giver prays daily, $2, ... 11 00

MAUMEE.—Defiance, sal. Mrs. Rosalie Fraley, $17 19; West Unity, $7 50, Willing Workers, $5, both for sch'p Tokio; West Bethesda, $9 07, ... 38 76

MILWAUKEE. — Immanuel Ch., Mrs. Allen, sal. Miss Cundall, ... 25 00

MONROE.—Adrian, sal. Mrs. McKee, $20; S. S. M. S., sch'ps Gaboon, $50; Coldwater, $25, Hillsdale, $21 56, both sal. Mrs. McKee; Monroe, B. R. Lodiana, $50; Reading, Abby McKee Bd., Persia, $1, ... 167 56

MUNCIE.—Muncie, Mrs. A. E. Smith's S. S. Class, Laos sch., ... 5 50

NEW ALBANY.—Charlestown, $10, Band of Hope, $10, both sal. Miss Campbell; Mrs. Anna E. Hikes, boys' sch. Laos, $50; Hanover, sal. Miss Campbell, $13, sch'p Ningpo, $19; Miss Annie Collins, thank-off., $25; Jeffersonville, $17 25, Madison, 1st, $25, 2d, $15, Y. L. B., $25, all sal. Miss Campbell; H. M., $10; New Albany, sal. Mrs. Morrison, $196; 3d S. S., sal. Miss Campbell, $21; Pleasant, $4, ... $440 25

PEORIA.—French Grove, $20; Green Valley, Rural Gleaners, Laos sch., $3; Lewistown, for Ambala, $19; Peoria, 1st, $35 85, 2d, $22 25, Light Bearers, $25, Missionary Tea Party, $36, all sal. Miss Butler; Yates City, $6, ... 167 10

PLATTE.—St. Joseph, Westminster, $5, S. S. M. B., $30, both for Syrian sch., . 35 00

ROCK RIVER.—Dixon, . . 10 00

SAGINAW. — Bay City, sch'p Oroomiah, $25; Vassar $10 29, ... 35 29

SCHUYLER.—Fountain Green, $16 02; Mt. Sterling, $25, 41 02

SPRINGFIELD. — Pleasant Plains, ... 10 05

WHITEWATER. — Liberty, $9 50; H. M., $5; Richmond, $26 47, The Reapers, $40, both for Syrian sch., . 80 97

WISCONSIN RIVER.—Portage, 12 00

ZANESVILLE.—Granville, . 25 00

MISCELLANEOUS. — Sale of "Mother at Home," $6 45; of "The Field is the World," $5 95; of some shells, 75 cts.; of gold ring found in letter box, $2; of mosses and ferns, $2 50; M., $5; Garnett, Kan., S. S., "children in Persia," $5; Perry, Kan., Mr. B. Bradford, $100; Societies—Geneseo, Ill., $1, Rockford, Ill., 1st, $1, Heyworth, Ill., 50 cts., Toledo, O., Westminster, $1, Urbana, O., $1, Madison, Ind., $1, Lexington, Ind., Miss. Bd., $1, Wyoming, Iowa, $1, Winterset, Iowa, $1, Southfield, Mich., $1 ($9 50); Famine Fund, $452 88, . . . 590 03

Total for month, . . . 2,836 23
Previously acknowledged, . 13,479 65

From April 20 to Nov. 20, $16,315 88

The sum credited to Granville W. M. S. in November number should have been Union Grove Church.

MRS. JESSE WHITEHEAD, *Treasurer*,
223 Michigan Avenue.

CHICAGO, ILL., *Nov.* 20, 1880.